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St. John's Review

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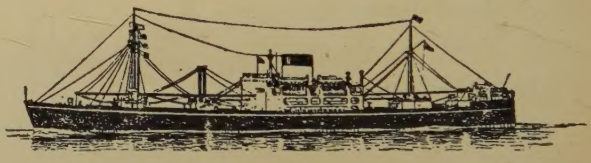

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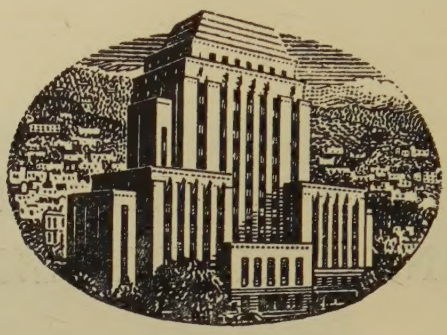

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PRAYERS OF FAMOUS MEN AND WOMEN

Open our hearts, O Lord, and enlighten us by the grace of thy Holy Spirit, that we may seek what is well-pleasing to thy will: and so order our doings after thy commandments, that we may be found meet to enter into thine unending joys; through Jesus Christ our Lord.

The Venerable Bede (685-735).

THE DEAN'S LETTER

JIMMIE FROUD'S departure has left a horrible gap and we are all trying to nurse our own particular loss in our own ways. But the life of the Church always goes on and I hope by the next issue to give you definite news of a third man who will be coming out here in the autumn, another unmarried man to carry on the good work.

By the time you read this Lent will be in full swing and I hope we shall all be doing something extra in the way of denial and affirmation. Some gratuitous selfdiscipline of the senses in the comfortable life of Hong Kong that most of us lead, is good for all of us; it toughens the fibre of character and strengthens the will. And let that denial not just mount up for further selfindulgence once Lent is over; there is so much on which to practise our selfdenial in Hong Kong. The children of the Sunday School are being asked to build bricks for St. James new buildings at fifty cents each. Let each of us choose our own cause and here I must remind you that the Cathedral itself only just cleared the red last year as you will learn at the Annual Meeting and we need further effort if we are to expand. I hope to talk about the Christian duty of thanksgiving, or giving in thanks for what God has done for us, later in the month. But the usual guide is that of tithing, that is the giving of the *first tenth* of your income after tax and dividing that, five per cent for charity and five per cent for direct Church giving.

If we tithe then that will mean

If our income is 500 dollars a month, 25 dollars to charity, 25 to the Cathedral.

If our income is 1,000 dollars a month, 50 dollars to charity, 50 to the Cathedral.

If our income is 2,000 dollars a month, 100 to charity, 100 to the Cathedral.

If our income is 3,000 dollars a month, 150 to charity, 150 to the Cathedral.

There are many I know who like and manage to give more than that, and some on small incomes who cannot give a tenth, but tithing is a normal healthy rule for the average Christian, and we should all individually and corporately feel much better if we reached that standard.

Lent should also mean affirmation toward God and this can take the form of regular attendance at some Lenten service and course of sermons or Bible study group.

The Lent weekday services on prayer are at 5.30 on Tuesdays and last half an hour.

The Bible study class lasts one hour on Tuesdays from 8.30 p.m. to 9.30 p.m. in the Dean's House.

Or there are many books you can read. Those from the World Christian Book series are short and excellent. I wish more people used the Library which is really quite well stocked. Mr. Foster or I will be delighted to help you to find your right book.

This month comes the Annual Cathedral Meeting on Thursday, March 27th when reports on the year's work will be submitted, a new Cathedral Council elected and plans for the future discussed. I hope that as many folk as possible will come along to this. We also want our Electoral Roll to be as full as possible and so we ask you to sign a form if you have not already done so.

The children will be coming into the Cathedral on Mothering Sunday, March 16th to receive flowers to give to their mothers and also on Palm Sunday to receive palm crosses. On that Sunday the Hong Kong Defence Force are laying up the remnants of the Old Colours which were recently discovered when the new American Consulate was being built.

The full details of the Holy Week services can be found in this month's *Review*.

There will be a service each evening at 5.30 with sermon and Holy Communion each morning at 7.30 a.m.

The Choir will again be singing the St. Mark's Passion set to music by Charles Wood, on Good Friday evening at 6.30 p.m.

NOTES AND NOTICES

St. David's Society will attend the Cathedral at Mattins on Sunday, March 2nd.

Mothering Sunday will be observed on March 16th at Mattins, when the children will come in to receive small bunches of violets and other flowers to give to their mothers. If you have any flowers that you could give us, would you please let the clergy know?

On Palm Sunday, March 30th, the Hongkong Defence Force will lay up the remnants of their Colours discovered again, when the foundations of the new American Consulate were being dug. His Excellency the Governor will be present, and the children will also come into the Cathedral to receive Palm Crosses.

We are in need of a *few more Altar Cloths* for St. Michael's Chapel, and the Lady Chapel in case anyone wishes from time to time to make a gift to the Cathedral.

We have been given a lovely book on Italian glass by Mr. Banham, of the Chartered Bank and we are most grateful.

We have been given a new Altar Book by Mrs. Dillon in memory of her husband and are most grateful.

We welcome to the Colony:

Mr. & Mrs. Lovett
Mr. & Mrs. H. D. Jay

We welcome back from leave:

Mr. & Mrs. J. T. Lock
Mrs. H. J. Cruttwell
Mrs. J. N. Cotton
Mr. & Mrs. G. Arliss
Supt. & Mrs. C. Willcox
Mr. & Mrs. Laing
Mr. & Mrs. Weller
Inspt. & Mrs. Griggs

We wish a good leave to:

Mr. & Mrs. Tom Wheeler and thank him for all that he has done for us as secretary for the Servers and Evensong Sidesmen

We are grateful to Major Doggett and Mr. R. Colbourne for taking over these jobs

Mr. John Charter and thank him for his invaluable help

Miss H. Greening

We congratulate:

Mr. & Mrs. A. C. T. Tasker on the birth of a son
Mr. & Mrs. Burrell on the birth of a son
Mr. & Mrs. J. Mallorie on the birth of a daughter
Mr. & Mrs. Ladd on the birth of a daughter
Mr. & Mrs. Leckie on the birth of a daughter
Mr. & Mrs. Simpson on the birth of a son

MICHAELMAS FAIR

The Date will be October 25th.

It is to be moved forward as there may be race meetings on all the Saturdays in October, and the last Saturday in September is a Bank Holiday.

This date was not fixed without consultation with the Chairman of the Mission to Lepers Auxiliary, and it was agreed that the six weeks interval between the Fairs would not make any difference to either.

This year's Chairman and Vice-Chairman will be Mrs. May Ho, and Major Evan Stewart.

Lady Black has graciously agreed to open the Fair for us at 11.30 a.m. and it will again be held in the Cathedral Halls and grounds.

Later in October we should be more certain of a fine day.

And now for some requests, please may we have:

Photographs of last year's Fair.
Screwed top jars.
Scraps of material suitable for dolls patchwork quilts etc.
Secondhand books.
White elephants.
Jumble.

Anyone interested in sewing or making dolls clothes is asked to get in touch with Mrs. T. J. Gould, 153 The Peak, Tel: 96393.

Anyone interested in sewing and making anything else is invited to join the Working Party which meets every Thursday afternoon from 2 p.m. onwards in the Dean's House. If you can't get to this, will you please get in touch with Mrs. Temple, Tel: 25757.

Any gifts of any sort will be welcome at the Cathedral Office or could be collected, if you telephone Mr. Foster, 25015.

THE ARCHBISHOP IN JERUSALEM'S LETTER

Jerusalem,
St. Luke's Day, 1957.

Ad Clerum.

For the past seventy years the Bishop in Jerusalem has written an Epiphany letter to the clergy of every Province of the Anglican Communion, of which he is the accepted representative in the Holy City.

The resignation of Bishop Stewart, my predecessor, took effect on St. Peter's Day. On 8th July, 1957, I was invested at Lambeth as the first Archbishop in Jerusalem. This new title has been given because the Archbishop of Canterbury, after consultations with his fellow Metropolitans, has made provisions for the linking together of the Bishoprics of the Middle East in an Episcopal Synod of which I shall be President. "The purpose of these provisions is to strengthen the pastoral work and witness of the Anglican Communion in the areas concerned, and to provide a largely self-directing system suitable to meet developing needs, and flexible enough to respond to fresh demands as they may arise in a rapidly developing part of the world".

We are now preparing to establish the Synod. The first step is to be the creation of a new Bishopric in Jordan, Lebanon and Syria. The Bishop-Designate, Canon Najib Cuba'in, who is to be consecrated on the Feast of the Epiphany, will be the first Arab priest to become an Anglican Bishop. We would ask you to remember him in your prayers. Following his Consecration, the first meeting of the new Synod is due to take place. Those attending it under my presidency will be the Bishop in Egypt and Libya, the Bishop in Iran, the Bishop in Jordan, Lebanon and Syria, the Bishop in the Sudan and his Assistant Bishop. This linking together of the Bishoprics in the Middle East (which apart from Iran were in the diocese of Jerusalem when my father became Bishop in 1914) will, we firmly believe, enable us to see more clearly the whole task to which God is calling the Anglican Communion in this area to-day.

Throughout the Middle East we are faced with the problems raised by the birth of the new Israeli State, which is not only a challenge to our missionaries who are working among the Jews, but has affected the outlook of both Christians and Muslims in all the Arab countries with which we are concerned. Not only are there over 900,000 Arab refugees still homeless after ten years without settlement, but there is also a national self-consciousness which affects all our relationships and compels the Christian Church to reconsider its whole approach to those of other faiths. The traditional pattern of school and hospital in which Christianity was openly taught no longer exists. Hospitals are hard to maintain at all. Some schools continue, but the direct teaching of Christianity to non-Christians is not tolerated. We realize more clearly than we have ever done the need for dedicated men and women who will really soak themselves in the beliefs and traditions and language of the people to whom they are sent. It is of vital

importance that the Church should find and send out people who are prepared to spend years of patient study. Not only must they learn to speak Arabic or Hebrew or Persian fluently, but they must learn to think along the lines of Eastern Christians, Muslims and Jews. We must in ourselves present the Lord Jesus Christ in terms which the people in these Bible lands can understand.

In this situation, the Jerusalem and the East Mission is deeply involved. To help us meet it, we are indeed fortunate that funds from the S.P.C.K. and the Episcopal Church in the United States have made it possible to appoint, for three years, an Islamic scholar of the quality of Dr. Kenneth Cragg as a Residentiary Canon. His activities have already extended beyond the boundaries for which the Episcopal Synod will be responsible. We trust that his work will be continued, and that we may have his wise guidance in our approach to the people of Islam. Another side of our work is covered by Canon Every, in whom we have an expert on Eastern Churches, towards which we have a special responsibility. As the Archbishop of Canterbury says, "The provisions" (for the new Synod) "in no way change the traditional recognition given by the Churches of the Anglican Communion to the position and jurisdiction of the Patriarchs, Archbishops, Metropolitans and Bishops of the Ancient Churches in the regions concerned, and under these provisions the Anglican representatives in the Middle East will endeavour at all times to strengthen their fellowship with them and with all other Christian people, and to increase mutual understanding and co-operation in the service of the Church of God. It will be one of the special responsibilities of the Archbishop in Jerusalem to represent the Anglican Communion in this field".

I hope that it may be possible in accordance with the original plan for the Collegiate Church of St. George the Martyr, to have other specialists who will make their particular contribution to the work of the Archbishopric, so that we may more worthily represent the Church to which we belong.

The cost of living, the cost of maintaining our work, and the cost of travel are high, and we are constantly in need of more staff. But as we look back with gratitude to what has been done in the past, we have every confidence that the Church will not miss this present opportunity of playing a worthy part in the Middle East. If you, and all who support and pray for us, not only continue what you have been doing, but also help to give others a vision of the new tasks to which God is calling his Church, I have no doubt that the men and the women and the money so urgently needed will be forthcoming. This is of vital importance for it is still true that where there is no vision the people perish.

CAMPBELL,
Archbishop in Jerusalem.

HERE AND THERE

Therese Lo writes:

Yesterday, the 2nd Dec. "Frost" has decided to make its appearance; and to-day, "Fog" decided to join him. It certainly is a new experience to me to see the ground covered by a white shiny layer.

I have attached myself to the Church at Crouch End and have joined their Bible study group. We are doing the Old Testament, with special

emphasis on the Prophecies. It is indeed a very instructive and interesting class and Thursday night is one of the great joys of my weekly life.

* * * *

The Annual Meeting of the Mission to Lepers Hong Kong Auxiliary will be held in the Cathedral Hall on March 20, at 5.40 p.m.

At this meeting the New Council for 1958/59 will be elected.

* * * *

PETITION.

A small boy was about to approach the chancel steps to be admitted to the choir. Just before he went, his even smaller brother whispered, "While you are down there, ask God to send us a baby sister".

(From "The Church Times").

* * * *

HONG KONG MIGHT COPY?

At the Versailles Peace Conference some Arabs were found trying to remove the bathroom plumbing, explaining that they wanted to take it home with them, for they were so short of water at home.

(From "The Guild of Health Monthly).

* * * *

WREN OR PIGEON.

St. Paul's pigeons in the portico are getting shock treatment. The Dean and Chapter have declared war on them with a contraption that gives the pigeons an electric shock as soon as they alight. An improvement in the condition of the portico has already been noted. Whether you are glad about this will depend on whether you are pro-portico or pro-pigeon.

(From "The Church Times").

* * * *

The Prayer Book is not only the embodiment of Anglicanism, it is the means by which Anglicanism is sustained. It makes those who use it really, even if unconsciously, Anglican in their most sacred moments, when they gather together for worship. Again, it presents Anglican doctrine in its truest and most attractive form, not as we present it controversially to men but as we carry it before the throne of God.

Bishop Palmer.

* * * *

An old lady, aged ninety-five, has just died at a Home of Rest. A pensioner for many, many years, she spent the last weeks of her life writing on odd scraps of writing-paper little prayers. One of them read:

O Lord, put me in thy purse
And spend me in thy universe.

LETTER FROM LONDON

SOMEONE remarked to my wife the other day "Aren't you sick and tired of this wretched winter?" This surprised me as I was under the impression that we had come off pretty well. Turning to my diary, in which I enter the state of the weather each day, I found that since 1st November we have had over thirty fine sunny days (of which eight were days when the sun shone from a cloudless sky) and close on another thirty which were cloudy but fine. We have had few days of fog and less than a week of snow—and very picturesque snow which, when the thaw set in, left little slush. At the moment it is snowing good and hard but the snowdrops are out and the crocuses appearing so spring can't be far behind.

No doubt Hong Kong had its particular interest in the report of the Bank Rate Tribunal which certainly satisfied most reasonably minded people and cleared the parties concerned of suspicions which were shown to be unwarranted but which must have caused a good deal of worry. The two days debate exhibited once again the childishness of party politics on both sides of the House and has left a nasty taste in the mouth. The pity is that few of our legislators paid heed to the appeal of the Governor of the Bank of England "that everybody that has it in his power to remedy the damage which has been done by those rumours will make every effort to do so". Even this morning *The Times* has a letter from Mr. Gaitskell almost reopening the whole controversy.

Kingsley Amis is one of the bright stars in the literary firmament of today. Although his published works are few in number and his ivory tower not, as one would expect, in Oxford but at the University College of Swansea, his publicity agent appears to have worked up intense interest in his third and latest novel which has just been published under the title "I Like It Here". His previous novel "Lucky Jim" has now been filmed and while a good deal of its satire seems to have evaporated in the transfer from printed page to celluloid it has received commendation from most of the film critics. I have not seen the film but I read the book and marvelled at the way the author had achieved success with such scanty material, taking as his central character an inane lecturer at a red-brick university. My time for reading is limited (retired life has its time consuming duties) and is practically devoted to non-fiction of which one has a far wider choice than in the case of "who-dunnits", tales of passion and other works of imagination. However as the scene of the latest Amis novel was laid in Portugal where my wife and I spent four enjoyable months I bought a copy to compare the author's description of Portugal with our own pleasant recollections. I could have saved my money for although the book is autobiographical and concerns the author, his wife and three children, all of whom crowded into a small house near Lisbon sharing it with the owner and his wife, practically no reference is made to the beauty of the country, the glorious coastline, the notable buildings of Lisbon and the magnificent abbeys in other parts of a historic land. But there is repeated descriptions of sitting at a bar getting drunk and many coarse jokes about lavatories, some of which, I have to confess, made me laugh. But how the publishers had the nerve to ask fifteen shillings for 208 slender pages of nonsense I can't make out nor can I understand the BBC allowing the author to be interviewed on Television by a callow youth who seemed to regard the book as a masterpiece. It all seems a far cry from the days when a new novel by Galsworthy, Arnold Bennett or H. G. Wells was eagerly looked forward to and gave readers solid substance to get their teeth into.

A few days ago I read in a morning paper "From a *Daily Express* reader comes an idea for saving millions a year on Britain's £500 million a year education bill.

"For less money it offers school buildings, an easier life for teachers and better education all round.

"How? . . . . . ."

The answer, as you may have guessed, was the shift system. They used to say "What Lancashire thinks to-day the country thinks to-morrow", so it is a case of substituting Hong Kong for Lancashire. At any rate I wrote to the *Daily Express* and quoted from the Government's Annual Report for 1946 a reference to the inauguration of AM and PM schools in Hong Kong to meet the shortage of school premises after the War. I also referred them to Mr. Crozier who has reached home. The *Express* sent me a wire to ask whether they could publish my letter, to which I consented, but it has not appeared to-day probably crowded out by pressure on space. Or, perhaps more likely, because the subject has failed to evoke the interest of readers.

"The tragic plane crash involving death and injury to the Manchester United football team recalled to my mind a similar disaster which still lived in the memory of many Hong Kong people when I reached the Colony twenty years later. An interport cricket team returning to Hong Kong from Shanghai in, I think, 1892 was travelling on board the P & O Bokhara which was wrecked off the China coast. So far as I recollect there was only one survivor of the team, Dr. J. M. Lowson, afterwards Principal Civil Medical Officer, but probably Colonel Dowbiggin can check me on this point. There was a bronze memorial tablet with the names of those members of the team who perished. This was fixed to the wall of the south transept near the door. It was removed by the Japanese during the occupation and I presume was never recovered".

P.S.C.

London, 7th February, 1958.

LAMBETH AND ITS AUTHORITY

"I have seen some enterprising people setting out to create a sense of expectancy that the Lambeth Conference will utter dramatic decisions or pronouncements by which to give a lead to the Church or to convert the world", says the Archbishop of Canterbury in his February "Diocesan Notes".

"When everyone else is talking at the top of his voice, the wise man does not try to outshout them. And anyhow, wisdom is rarely capable of being cried aloud. Wise things will, I am sure, be said and wise advice will be given. But it is essential to remember that the Lambeth Conference has no authority other than that of its own wisdom and can make no decisions binding its constituent Churches.

"They must make their own decisions. This is not a weakness except in some secular sense. Spiritually it is an essential element of the Anglican tradition, true to the original pattern of Church Government in the Catholic Church. What Lambeth may say is to be pondered over and prayed about, that in due course it may bear fruit in each autonomous Church.

"Because this is our method, it is true to say that the fellowship in prayer, study, discussion and resolve which embraces and uplifts all the Bishops present is more important than the formulation of particular resolutions, important though that is also".

CHRISTIAN UNITY

From January 18th to 25th, the Week of Universal Prayer for the Unity of all Christians *reminded us that all baptized people, now divided among themselves, are called to be one.*

Throughout the world, *from protestant as well as roman catholic, from orthodox as well as anglican churches, arose the intercession of all those whose hearts grieve over the divisions among christians.*

* * * *

Nine centuries have passed since the greater part of the Christian East separated from Rome.

More than four hundred years have gone since the Reformation.

. . . And the bulk of hundreds of millions of roman catholics, protestants, orthodoxes and anglicans live, to say the least, in a kind of indifference towards one another.

If you were asked: What is a protestant?—or a roman catholic?—or an orthodox?—or an anglican? . . . you would most probably be inclined to point out to whatever displeased you, or, at any rate, was a root of dissension.

You do not know them!

How then can you value and love them?

That is one of our worst sins:
the silent acceptance of the greatest divorce in Christian History!

Apparently, baptized people have given up the hope of being reconciled in Unity.

Is our Charity so withered that Christ's prayer, on the eve of Holy Thursday, no longer moves us?

Father, that they may be one!
and that the world may know that Thou
hast sent Me.

* * * *

Perhaps we have come to regard Christian Unity merely as a problem to be solved; probably a problem more interesting than many others; a problem often mentioned, because it is a problem of the day and not immune from worldly interests.

Perhaps we have thought that Unity could be achieved by the efforts of the intellectuals, or by the good will of all.

If so we have failed to understand the Mystery of the Church.

The Unity of Christians is a Grace.

We are confronted with a Mystery which demands an attitude of humility towards ourselves, towards our brothers, towards Christ.

If we are to attempt the problems involved, it is essential that we be quickened by the Spirit of Christ, who alone will bring us to the depth and the fullness of the Mystery of his Church.

— When we have really felt the wound of our divisions . . .
— When we have truly recognized our own failings . . .
— When we have prayed constantly and in our hearts for our own Church, as for all our christian brethren . . .

— When we have learnt to consider and love all our brethren . . .
then only, in the clear light of our faith more fully lived, will God allow the bonds to become more and more perfect between those who are brothers in Christ.

* * * *

The faithful of all christian communities are beginning to understand that the attainment of Christian Unity depends
— upon the depth of their faith,
— upon the integrity of their life,
— upon their love of one another,
— upon their prayer in the Prayer of Christ.

Because of this spiritual progress, a great effort and deep research to go back to the sources is already being witnessed among all christian groups.

One day, to this slow coming to maturity
GOD WILL SET THE SEAL OF FULFILMENT.
The circumstances, the means, the time,
we cannot know!
His Will is mysterious!

— Only prayer sets us at the heart of this Mystery.
— Only prayer places each one in Christ, where we will not deny him anything.
— Only prayer can stir the fire of Charity into such a blazing fire, that the individual is consumed in the Unity of Christ.

* * * *

A Prayer for Unity.

O Lord Jesus, Who, on the eve of Thy Passion, didst pray that all Thy disciples should be made perfect in one, even as Thou in Thy Father and Thy Father in Thee, make us feel with deep sorrow the sinfulness of our disunity.

Give us the loyalty to recognize and the courage to reject all feelings of indifference, mistrust and, perhaps, of hostility, that may linger in our hearts.

Grant that we may all meet together in Thee, so that in spirit and in word we do not cease to pray with Thee, for the Unity of Christians, as Thou hast willed it, and by the means Thou hast chosen.

So that in Thee, Who art perfect Charity, we may find the Way which leads to Unity in conformity to Thy Love and Thy Truth.

Amen!

SERMON

Preached at St. John's Cathedral, Hong Kong, on "Hospital Sunday" 20th October, 1957 by Dr. S. D. Sturton.

JAMES V. 14-16

14. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:
15. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

16. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

THREE years ago on Hospital Sunday Dr. Uttley spoke in this Cathedral on spiritual healing. I want to say at once that I both admired and endorsed his belief in this manifestation of God's love, and to-day I want to speak from a practical point of view as to what I really believe on this subject. First of all, as a Christian I fully believe that God's power is no less now that when our Lord was carrying out His earthly ministry which included many miracles of healing. Miracles could and did happen then, and they can and do happen now. Next, as a medical man, I fully believe in the exercise of my own profession as the normal means to which sick people should resort for healing. God has given us progressive revelations down through history in Holy Scripture, especially of His own person and nature as revealed in Jesus Christ, and I believe also in the wonders of nature which have been progressively revealed in natural science. I believe that we should be going wrong if we did not avail ourselves of the benefits of science and especially of medical science for the preservation of health and its restoration in case of illness.

At the same time as a Christian medical man I firmly believe that we should seek God's guidance and blessing in the diagnosis and treatment of our patients.

The Church has in all ages regarded the care of the body as a part of its function, beginning with the miracles of our Lord and His apostles, down through the medical care given by the monasteries in the middle ages. We should never forget that the Order of St. John of Jerusalem with which we are all familiar began as a religious and military order in the Crusades, that even to-day its ceremonies in London are always opened with the prayers of the Order, usually with the ancient banner and silver crucifix of the Order which survived the Reformation prominently displayed. Then we come to modern medical missions, conducted by the various missionary societies in all parts of the world. The doctors have mostly not been ordained ministers of their respective churches, but have always been men and women who had to undergo spiritual examination before being accepted and sent overseas, and the mission hospitals have always worked as a definite part of the church in their particular areas.

Apart from these obvious relationships between the ministry of the church and the medical profession I feel that during the past century, and more especially during the past 30 or 40 years there has come a direct revival in spiritual healing connected with the church, and usually in friendly association with Christian doctors.

I believe that God has in various forms shown us once more that health is a concern of His, and that His blessing can be given through various forms of spiritual agency.

There are several different types, and I want to speak briefly about some of them.

Lourdes. Those of us who read the *South China Post-Herald* have recently read a series of articles by Miss Rhona Churchill on some of the miracles of Lourdes. I want to say at once that I firmly believe in those miracles. For some years I have made a study of them, with the medical evidence, including such things as X-ray films, and I am convinced that in 99 years there have been some 52 undoubted miraculous cures, beyond all medical doubt, and apart from all ordinary medical methods. These cases have been thoroughly well known to medical men before going to

Lourdes they have been scrutinised by a panel consisting of Roman Catholic doctors, Protestant doctors, and non-Christian doctors, and no case is accepted as a miracle until at least one year has elapsed from the time of cure. I regard the miracles of Lourdes as a type of spiritual healing in which there is no visible human mediator. Some have occurred while the patients have been immersed in the spring water, some have occurred when the patients have been in prayer at the grotto, and some when the Blessed Sacrament has been carried past them near the grotto.

I cannot offer any explanation as to why God has thus used Lourdes rather than London or Hong Kong, unless it be the simple faith of the country folks there.

I believe that apart from the 52 definite miracles there have been many thousands who have not been healed, but who have received such spiritual uplift that they are able to live with their diseases.

Spiritual Healers. I use this term for want of a better name for a class of men and women who have a definite gift of healing. I suppose the late Mr. Hickson who visited the Far East some 30 to 40 years ago would fall into the class, but at the present time I think there are two outstanding examples in Mrs. Agnes Sandford of the American Episcopal Church and Mrs. Salmon of the Methodist Church in South Africa. I have no first hand knowledge of Mrs. Sandford's work, but I have attended Mrs. Salmon's services on three occasions. Mrs. Salmon did not know that she had any special gift until one day when she was praying for a sick person she laid her hand on the patient, felt a strange sensation pass through her arm, and the patient was healed. In her case it seems to be an hereditary gift as her grandfather possessed it, and her son possesses it also. People who possess this very special gift appear to be very few and far between, although I have read of a group of 5 or 6 ministers of religion in Canada who prayed for this for some years and eventually received it. I do not question that genuine healings take place, but as a medical man I could wish that they were more fully and critically assessed as the miracles of Lourdes have been.

I have read records of a number of cures from this form of ministry, and was present at a service when a medical man got up and testified to the improvement in his own condition. In this form of spiritual healing there is a visible human medicator who seems to possess a very definite gift of healing, and many of these spiritual healers have definitely consecrated this gift to God's service, although that has not always been the case.

The church's ministry of healing. I now come to the third type of spiritual healing which is carried out by the organised churches in various ways. In 1944 the Interdenominational Churches Council of Healing was set up by the late Archbishop Temple. All churches other than the Roman Catholic are represented in this Council, which does not attempt to set up any new machinery but rather to work through existing organisations.

In 1952 Lower House of Convocation of the Church of England passed a resolution "that this House commends to the sympathetic attention of the Church, and particularly of parish priests, the modern revival of spiritual healing". The Council of the British Medical Association is of the opinion that there is no ethical reason to prevent medical practitioners from co-operating with the clergy in all cases, especially those in which the doctor in charge of the patient thinks that religious ministrations will conduce to health and peace of mind or lead to recovery. A central liasion has been established by the appointment of representatives of the Association to attend meetings of the Churches Council.

Within the Church of England there are various Guilds, which use somewhat different approaches to spiritual healing, but they all have a common approach in that they all stress the spiritual preparation of the patients in accordance with the terms laid down by our text, and they all obey our Lord's commands to the 12 apostles and to the 70 disciples as regards the clergy taking a part in the healing. In Shanghai Cathedral before the 2nd World War there was a regular monthly service of prayer for the healing of the sick with laying on of hands for such as desired it.

In England I have witnessed two types of service for the healing of the sick within our own Church, one of them being the laying on of hands by a parish priest after a service of prayer, and the other the anointing with oil at a private service in a hospital chapel. This is the Sacrament of Unction as practised by the Guild of St. Raphael in our own church. It is a sacrament which may be repeated like Holy Communion, not a sacrament which can never be repeated like Baptism, or it may be followed up by the laying on of hands at subsequent services. Whichever method is used the priest does not claim to have any special virtue or power in himself, but simply to be carrying out our Lord's command, while the patient on his part relies on the prayer of faith as enjoined by St. James.

Now St. James was very explicit as to what a sick man should do. "Let him send for the elders of the church" or as we should say to-day, for the clergy. St. James did not say that the sick man should wait until he was almost dying—he looked on this church visitation as a regular thing in sickness, and that they would pray with the sick man. The anointing with oil may have been regarded as a means for physical cure in those days when medical knowledge was very limited, but no doubt it helped the faith of the sick man in this way, and its use became continued on sacramental lines.

St. James also associated confession of sins and forgiveness of sins with such ministration. "Confess your sins one to another".

In the earlier days of the Church it seems to have been the custom to make open confession of sins in a group of Christians, and the auricular confession to God before a priest only seems to have been a later development as the barbarous tribes of Europe became Christians and were unwilling to make semi-public confessions. In more recent times many people have found spiritual relief by confessing their sins before a group of their friends, or especially to people whom they have wronged. When men have been in grave danger and no priest has been present, e.g. sailors at sea or prisoners, they have often confessed their sins one to another.

Although confession to God with the aid of a priest fell out of use to a great extent in our Church following the Reformation, it was not the intention of the church that it should do so. I will not refer you to any of the 19th or 20th century manuals on the subject, but rather to the Book of Common Prayer in its 1662 edition, which is accepted by all churchmen, regardless of their particular views within the church. In the long form of exhortation in the Holy Communion service, which is seldom read aloud in church nowadays, we find the following words "And because it is requisite that no man should come to the Holy Communion but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you who by this means cannot quiet his own conscience therein, but requireth further comfort or counsel, let him come to me or to some other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's Holy Word he may receive the benefit of absolution".

In the same edition of the Prayer Book, in the Office for the Visitation of the Sick, we find even more explicit directions on the same lines. It states "Then shall the Minister examine whether he repent him truly of

his sins and be in charity with all the world; exhorting him to forgive from the bottom of his heart all persons that have offended him, and if he hath offended any other to ask them forgiveness, and where he hath done injury or wrong to any man that he make amends to the uttermost of his power". At the end of the same rubric it says "Here shall the sick person be moved to make a special Confession of his sins if he feel his conscience troubled with any weighty matter".

The point I wish to make on this subject of confession is that it is the scriptural way for a sick person to prepare to receive healing, and that it is also in keeping with modern experience and psychology. Many get their maximum experience in this way by confession to God before a priest with the comfort and assurance of absolution. I have found this method a great help in my life, both in sickness and in health. I have also found it helpful often to share my experiences frankly and informally with my friends, either laymen or clergymen. As a medical man I have also seen the relief which can come to patients who speak out frankly to their doctor, especially if he is a Christian who can point them the way to Christian victory over their situations. It has been stated that the majority of patients are ill on account of some psychological factor in their lives, and that they are cured if such a factor is removed. I am not prepared to say that psychological factors are the basic cause of most illnesses, but I do feel that they are frequently present, and militate against the chances of recovery from organic conditions. In such cases a frank self examination, to seek out the things which are hindering our spiritual lives, often petty acts of dishonesty, impurity or selfishness, is a sort of spiritual overhaul, comparable with a medical overhaul, and can bring just as great benefits. I would emphasise that the best way to be prepared for facing up to an illness is so to live in times of health that we do not need any special preparation when we are ill.

Finally, what about those who are not healed, either by ordinary medical treatment or by any special miracle of healing which is beyond the explanations of medical science? Apart from those who meet with sudden death we are all sooner or later faced with an illness from which there is no recovery. In such a case we can look where St. Paul looked when he was ill (2 Cor. 12.8) "Three times I besought the Lord about this, that it should leave me; but He said to me 'My grace is sufficient for thee, for my power is made perfect in weakness'."

Sooner or later death comes to us all, and the only preparation for Christian death is Christian life while we still have the chance.

CHURCH OF SWEDEN

(From "The Church Times"*)*

Recent reports from that country reveal that a serious crisis threatens the Church, both internally and in its relations with the State and with other Churches. The crisis concerns the proposal that women should be ordained to the priesthood. The Church's Synod has recently rejected this proposal, though the bishops have said that they are willing to give it further consideration. Powerful political forces, however, are pressing now for what they call "a reform on which the entire nation apart from the Church is practically agreed". The Swedish Government has ignored the Synod, and on Wednesday introduced a Bill which, if passed, will allow

women to apply for ordination in the Church. At present the Church's Synod has the constitutional right of veto on any bill affecting the Church passed by Parliament. But some politicians are already demanding that this power of veto should be removed. This would make the Church more dependent than ever on the State. It may well provoke a demand for disestablishment. The bishops of the Church are torn between a desire to avoid a disastrous quarrel with the State, and a fear, based on proper conviction, that the ordination of women would split the Church and dismay other Churches with which they are in communion. This is a grievous situation, which calls for the prayers and sympathy of Christians in other lands.

THE CHURCH IN AUSTRALIA

THE Church came to Australia with the First Fleet in 1788, under the first Chaplain, Rev. Richard Johnston. In the early days the Church of England was the established Church, and all schools were conducted by the Church of England—the Chaplains being appointed by the Crown and paid by the Government. Australia was originally part of the Diocese of Calcutta, and the former Bishop Heber (author of "From Greenland's Icy Mountains") was our Bishop. Archdeacon Thomas Hobbes Scott administered in Australia for the Bishop who died before he could pay a visit. Scott's successor was Archdeacon William Grant Broughton who, in 1836, became the first Bishop of Australia. In 1847 his title was changed to Bishop of Sydney, and the vast diocese of Australia was subdivided. The Bishop of Sydney became Archbishop in 1897.

Until now, the Church in Australia has had no written constitution, but has thrived as a loosely knit collection of twenty-five dioceses bound together by their own wish to follow the decrees of Convocation, and abide by the Statutes of Parliament Concerning the Established Church in England.

In recent years however, a group of Clergy and laymen, headed by the Bishop of Newcastle (Australia), Right Rev. Francis de Witt Batty, met together to draw up a Draft Constitution with the aim of making a unified National Church in communion with the Church of England in England. The Draft Constitution states that the Church will be known as the Church of England in Australia, and at the time of writing all but two of the diocesan Synods have accepted this Draft Constitution. These two are expected to accept it in the near future.

The Primate will continue to be elected from one of the four Metropolitans, viz. Archbishops of Sydney, Melbourne, Brisbane and Perth. Before becoming law, the Draft Constitution has to be ratified by each of the State Parliaments, and this it is hoped, will be completed within the next two years.

At present the Church is governed in the parochial field by the Church Warden and a Parochial Council, whilst on the diocesan level there is a Synod which meets regularly and consists of two lay members for every clerical member from the parishes. Above Diocesan Synod there is the provincial Synod which deals with matters pertaining to each State, and finally there is the General Synod made up of representatives from the whole Church in Australia.

Each diocese varies in its standard of Churchmanship. Sydney, the oldest See, is low Church, to the extent that the use of the Eucharistic Vestment, the Chasuble, was banned from 1911. In 1949 the rest of the Eucharistic Vestments (except the Stole) were banned. It should be mentioned however, that in the midst of this See, thrives Christ Church St. Lawrence, which can claim the highest Churchmanship in Australia. The Rector of Christ Church St. Lawrence works with a very old licence, and he still uses all the Eucharistic Vestments except the Chasuble, which he replaces with the Cope. The other dioceses range from medium-high to very high—the degree increasing apparently with the degree of latitude!

In the out-back areas it is extremely difficult to organise the Church on a parochial basis, and for this reason two Bush Brotherhoods have been formed.

The first, the Brotherhood of the Good Shepherd, has its headquarters at Dubbo, in the Diocese of Bathurst. This Brotherhood works the out-back areas of its own Diocese, and also a part of the Northern Territory which is in the Diocese of North West Australia. The other part of that diocese is assisted by the Bush Church Aid Society, another body designed to help the out-back areas.

The second, the Brotherhood of St. Barnabas, has its headquarters in Townsville, Queensland, and covers the out-back areas in that State. Under the guidance of the Society of the Sacred Mission, (the "Kelham" Fathers) the Brotherhood has recently formed, with great success, an order for teaching Brothers for Boys' Schools. The Kelham Fathers have their Australian House at Adelaide, where they train men for the Sacred Ministry and the Religious Life.

The Bush Brotherhoods are made up of young priests who vow not to marry for the five years they serve the Brotherhood. They may stay longer in the Brotherhood if they wish, but normally they drift back into normal parish life.

The Brotherhoods operate from centres with a radius of up to fifty miles. Each centre has its own small church, and if not the services are held in local halls, or in the homesteads. The aim of the Brotherhoods is to build each centre into a self-supporting parish, and then the Brotherhood moves on to more out-back areas.

It would be very remiss not to mention the Brotherhood of St. Laurence, which was founded in Newcastle and is now centred in Melbourne. This is a Brotherhood which works mainly in the slum areas, and does all kinds of social work particularly among the aged members of the community. The work this Brotherhood does amongst the aged is little short of miraculous, and its Superior, Father Kennedy Tucker, is a household word throughout Australia.

Thus it is that the Church in Australia is endeavouring to serve this vast continent with its widely dispersed population. Whilst becoming increasingly active in many fields, the Church realises she cannot rest for ever on the traditions and material wealth she has inherited from the Church in England, but must build up a strong and quickened National Church. For this reason the Church looks forward to the Draft Constitution of the Church of England in Australia becoming a reality, and the Church becoming more of a unity within the Body of Christ.

Contributed by JOHN BRENTNALL.
(Sometime in Hong Kong)

AVOIDING DECEPTION IN THE REGISTERS

(From "The Church Times")

THE Archbishop of Canterbury, in his presidential address on Tuesday, "having mentioned the deception which is inherent in the practice of AID", went on to speak of "a quite different matter in which however the question of deception also arises. It concerns the entries of the baptism of adopted persons in baptismal registers.

A commission of the Church of England Moral Welfare Council and members of the Legal Board of the Church Assembly, he said, had made a recommendation on this matter which was accepted by the bishops of the two provinces in January, 1956, and published for the guidance of the clergy.

"The recommendation was that, since there was at present uncertainty and difference of practice, the names of adoptive parents should, with certain specified exceptions, be entered in the register of baptism as parents without qualification, as though they were the natural parents, until such time as the uncertainty was removed by legislation.

Protecting the Children.

"This advice was thought to have support in some recommendations of a Home Office departmental committee and in some advice of the Registrar General concerning marriages of adopted persons. It was designed to save adopted children from the risk of having their adopted status revealed to them by accident or malice.

"At that time this advice had the support of the Canon Law Steering Committee in connection with Canon XLVIII. Subsequently I had a considerable correspondence with the College of Arms on the matter. They argued that this course would destroy the evidential value of baptismal registers; and they suggested that at least the letter A or some such indication should be inserted to show that the parents were not the natural parents but adoptive parents. On the other side it was said that civil registration of births was now compulsory, and that genealogists should look there and not to the baptismal registers, which are now kept by the Church only for its own purposes".

The College of Arms, said the Primate, had remained unreconciled. In the latter part of last year the Home Office, which was now dealing with the recommendations of its departmental committee, had asked him what advice the Church had to give on this point. He had consulted the same Commission and had got the same advice: but he had also consulted the Steering Committee again, and for the first time had got contrary advice.

Unconvincing Argument.

"It rested on this simple issue of avoiding deception. It was felt that, if a baptismal register is kept, even if only for church purposes, the register should be kept factually correct and not misleading. If those entered as parents are not the actual parents, the register should give some indication of the fact. Nor were we any longer convinced by the argument that deception was necessary to protect the interests of the adopted child.

"It is, I think, generally agreed that adoptive parents should let the children grow up with the knowledge that they are adopted, in which case the risk of shock or harm is greatly minimized. But to omit reference in the registers in the supposed interests of the children would really be encouraging adoptive parents not to tell their children that they were adopted.

I sent both sets of opinion to the Home Office, but indicated my own strong support of the view taken by the Steering Committee.

Second Thoughts.

"A week or so later Garter King at Arms wrote to *The Times* deploring the advice approved by the bishops in 1956, which he supposed still to have the support of Church authority. It was perhaps my fault that I had not let him know of our second thoughts.

"They have not yet been discussed by the bishops; but when I told Garter of the advice from the Steering Committee which had gone to the Home Office, he was greatly relieved. So the matter rests until there is legislation on this and other matters arising out of the Departmental Committee's report".

THE STORY OF MARY JONES

(From "The Bible and the World")

In a little cottage home in Wales lived a father, mother and a little girl called Mary. Her father was a weaver and made soft cloth from the wool off the backs of the Welsh sheep. Her mother kept the house clean and then she helped Mary's father and they both worked hard making cloth. When she was quite a tiny girl Mary would help in the house, too, dusting and getting meals ready so that her mother had more time to make cloth. When work was over and darkness came, her father would tell stories to Mary—stories about when he was a boy or tales of great people. Sometimes he told stories from the Bible about David, Samuel or Peter, and especially about Jesus. He always *told* them, for there was not a Bible in the house so he could not read them to Mary. Anyway no one there had learned to read.

"I wish I had a Bible and could read them for myself", said Mary when she listened to the stories of Jesus.

"I have heard you say that a hundred times, my little girl", said her father, "but the stories from the Bible are read every Sunday in chapel. If you listen carefully you will be able to learn them for yourself. The only Bibles in Wales belong to people with a lot of money like Farmer Evans. Even if you had one we could none of us read it". But Mary wanted a Bible of her very own so much and she made up her mind to try to get one.

Quite often she went to the home of Farmer Evans. Sometimes she saw the precious Bible and Mrs. Evans let her touch it and sometimes read it to her. "If you ever learn to read, Mary", she said "I will let you come here and read our Bible".

When she went to bed that night Mary asked God to help her to learn to read. Every night for two years Mary never forgot that part of her prayer, but there were no schools near where she lived and nobody to teach her to read.

One day her father came home with some special news. "There is to be a school two miles away across the hills", he said. "If you want to go, Mary, and learn to read, you may". Of course ten-year-old Mary wanted to go and did not mind a bit walking two miles every day to school. That night she said a special "Thank you" to God for giving her the chance to learn. Very soon she was able to read and then she went to see Mrs. Evans. "Please may I read your Bible. I can read stories now". "Come in", said Mrs. Evans, "I am so glad you can read the lovely stories in our Bible. Come whenever you want to read them". So Mary was often able to read those stories for herself and sometimes she read to Mrs. Evans.

Mary loved reading from Mrs. Evans's beautiful Bible, but she wanted one in her own home so that she could read to her father and mother whenever she liked. So she began to save every penny she could. This was not easy for there were very few pennies to spare in Mary's home: her father and mother were poor. But in holiday time, when Mary had helped her mother, she began to earn some pennies by helping the neighbours with their work. Sometimes she earned a penny, another day a halfpenny, sometimes only a farthing. Her father made her a little wooden money-box and every coin that Mary could earn went into it so that some day she might buy her own Bible.

One day when Mary went to see Mrs. Evans she told her all about it. Mr. Evans smiled and said, "I am going to give you a cock and two hens for your very own. The eggs the hens will lay will be yours. You can sell them and the money can go to help to buy your Bible".

"Thank you, oh, thank you, Mrs. Evans", said Mary. So the money-box grew gradually heavier, but it was a very long time before there was enough money to buy a Bible—six whole years. Mary was sixteen years old then and she had learned to read when she was ten.

"Mr. Charles, the Minister at Bala over the hills, has some Bibles for sale", she was told and she made up her mind to walk there and try to buy a Bible in her own language, Welsh. It was twenty-five miles across the hills, but she was so happy that at last she had enough money that she never thought what a long way it was.

Very early one morning she set off walking barefoot and carrying her only pair of shoes so that she could put them on when she reached the town of Bala. It was a long, long walk, but at last she reached Bala and the house of Mr. Charles.

Mr. Charles listened while Mary told him about the way she had learned to read and how she had saved her pennies to buy a Bible. Then he shook his head. "I have only three Bibles left", he said, "and they have all been promised to other people. I don't know when I shall get any more Welsh Bibles to sell".

Mary was *so* disappointed. She couldn't help crying a little. Mr. Charles looked at her and wondered what he could do to help. "I will find you a Bible somehow", he said. "Perhaps one of the other people will wait a little longer and share with someone else living near". Then he went out of the room and came back with a Bible in his hand. It made Mary feel very glad, "Thank you, Mr. Charles", she said. "I am so happy to have a Bible of my very own".

Over the hills again went Mary on that Journey of twenty-five miles. She walked all day carrying the precious Bible and it was quite dark when she reached her own home. Her mother came out to meet her. "I have my Bible here", Mary called out proudly and soon she was in her warm home with the precious Book on her knees reading to her mother and father.

She read to them the stories she loved most. I wonder which they were and which she read first! How happy Mary was, and when she went to bed she remembered to tell God how glad she felt. "Thank you, God, for letting me have a Bible of my own", she whispered. "I shall read about Jesus every day and try to be like Him".

This story had a second part. Mr. Charles paid a special visit to London to plead for more Bibles in Welsh, and he told people there about Mary and others like her who wanted Bibles but could not get them. So it was decided to found a special society to provide people, not only in Wales but all over the world, with Bibles in their own languages. So the British and Foreign Bible Society was founded.

NO DWARFING OF ST. PAUL'S WILL BE ALLOWED

(From "The Church Times")

The Dean and Chapter of St. Paul's have received assurances from the Minister of Housing (Mr. Henry Brooke) that the twenty-storey building included in Sir William Holford's plan for the development of the area round the Cathedral will have to be reconsidered by the London County and City of London Councils.

At the public enquiry into the plan, the Dean and Chapter objected to the building of anything in the neighbourhood of St. Paul's which was taller than sixty feet—the height of its first cornice.

The Minister has now agreed to Sir William's plan, but has said that a building as tall and bulky as that proposed would be bound to interfere with important views of the Cathedral.

Wednesday in Holy Week, April 2nd.

7.00 a.m. Mattins.
7.30 a.m. Holy Communion.
5.15 p.m. Evensong.
5.30 p.m. Holy Week Service—The Betrayal. The Dean.

Maundy Thursday in Holy Week, April 3rd.

7.00 a.m. Mattins.
7.30 a.m. Holy Communion.
5.15 p.m. Evensong.
5.30 p.m. Holy Week Service—The Upper Room. The Dean.
6.15 p.m. Holy Communion: Commemoration of the Last Supper.

Good Friday, April 4th.

9.00 a.m. Mattins, Litany and Ante-Communion.
10.00 a.m. Family Service for Parents and Children. The Chaplain.
Noon to
3.00 p.m. The Watch of the Three Hours: The Dean.
6.30 p.m. The Choir will sing The Passion of our Lord according to St. Mark.

Easter Even, April 5th.

7.30 a.m. Mattins and Ante-Communion.
5.15 p.m. Evensong.
5.30 p.m. Service of Preparation for Holy Communion.

The Clergy will be in the Cathedral to give "spiritual counsel and advice" to any desiring it on Wednesday April 2nd from 6.30 to 7.30 p.m. and Easter Even, April 5th from 6.30 to 7.30 p.m. and at any other time by arrangement.

EASTER DAY, April 6th.

7.00 a.m. and 8.00 a.m. Holy Communion.
9.00 a.m. Sung Eucharist. Sermon: The Chaplain.
10.00 a.m. Family Service for Parents and Children. The Dean.
11.00 a.m. Festal Mattins and Sermon. The Dean.
12.15 p.m. Holy Communion.
6.30 p.m. Festal Evensong and Sermon. The Chaplain.
7.30 p.m. Holy Communion.

Easter Monday, April 7th.

8.00 a.m. Holy Communion. 5.15 p.m. Evensong.

Easter Tuesday, April 8th.

7.30 a.m. Holy Communion. 5.15 p.m. Evensong.

Low Sunday, April 13th.

Morning Services as usual.
6.30 p.m. An Easter Festival of Nine Lessons and Carols.

If they be told the clergy will gladly bring Communion to any who cannot get to church.

Extract from Church of England Trust Ordinance No. 2 of A.D. 1930

ELECTORAL ROLL

16.—(1) A roll of electors shall be formed by every Church Council on which persons claiming to be qualified electors in the church concerned shall if their claim is allowed be entered and they shall remain on the roll as long as their title to be qualified electors in the church concerned continues.

(5) Qualified electors are persons of either sex of eighteen years and upwards who:—

(*a*) are baptised and are members of the Church of England or a Church in communion therewith and

(*b*) do not belong to any religious body which is not in communion with the Church of England and

(*c*) are not entered upon the electoral roll of any other church in the Diocese and

(*d*) have signed the declaration set forth hereunder.

I, ... being a worshipper at the Cathedral of St. John the Evangelist, Hongkong, declare that I have attained the age of eighteen years and reside ..... and am a member of the Church of England or a Church in communion therewith and do not belong to any religious body which is not in communion with the Church of England and that I am not entered upon the electoral roll of any other church in the Diocese.

Dated this ..... day of ..... , 19.....

Signed .....

This is the basis of responsible Church membership in Hongkong.

THE CATHEDRAL ANNUAL MEETING

1) TO HEAR REPORTS ON THE YEAR'S WORK.
2) TO ELECT A NEW CATHEDRAL COUNCIL.
3) TO PLAN AND DISCUSS FUTURE WORK.

will be held on

THURSDAY MARCH 27th

in the

HAROLD SMYTH ROOM

TEA 4.30 EVENSONG 5.15

MEETING 5.40

ALL ARE WELCOME.

ST. JAMES' SETTLEMENT

CHAPLAIN'S REPORT

The Choir: Thank you all for a splendid Christmas and above all, thank God. Our church, the old nissen hut was beautifully decorated and well attended. The Christmas Eve carol service continues to be more elaborate each year. There were four candles on the altar, many more flowers and over forty children in the choir. The courage, and sometimes the heart-breaking patience of Miss Luk Lai Ting and Leung Sheung Yee during practices have been richly rewarded. They have improved the children's singing beyond recognition. At the carol service they sang beautifully. There was a wonderful feeling of depth in the performance and the singing really seemed to come from heavenly choirs triumphant. However, we were reminded that we were still in the old nissen by that angel voice which was unmistakeably that of the vicar.

The Sunday School: Mr. Cheung Pui Yeung is still trying to do the impossible and sometimes burning himself out in the process. He has over 170 children of all ages each Sunday Morning (there were over 400 in the old nissen at Christmas!) and he desperately needs help in the form of more Sunday School teachers. Any volunteers? St. Paul's, St. Mary's or St. Stephen's?

Mattins and Evensong: The congregation at St. Peter's Chapel, Missions to Seamen is still growing and we have often had to bring in extra chairs, particularly at the monthly Communion service. On the 28th July last year the Bishop confirmed 34 adult members from this congregation. There were also 36 baptisms. A particular word should be mentioned about the evening service which started last year rather on different lines than the ordinary evensong. It is more like a mission service designed to fit in with the really poor of Wanchai. In this connection I should like to say how very grateful we all are to Miss Kotewall for coming every Sunday evening without fail and for her delightful "teaching" sermons about the early church.

The past year has been a most "peaceful" and happy one ending with some excitement during the closing four months. We are still "tingling" or should I say "smarting" from the after effects of Brother Michael's Mission. He has certainly helped us all to a deeper understanding of our religion, but perhaps more than this, he has awakened us to the fact that we have been running on two cylinders instead of six! The greatest hindrance to the Kingdom of God is the fact that we "church people", nice chaps though we be, kind, and generous hearted are only half alive! Our Church and our religion, particularly in those parts of Yaumati and Wanchai should not be a hobby just for those who like it, or who have "qualified". It is going to make all the difference to our work in the old nissen whether people see the will of God and do it or whether they remain blind and disobedient.

What adjective can we use as we all look forward to 1958? The usual "Happy" wears a bit thin. I wish you all a strong and courageous New Year. Thank You all so very much.

D. Crary.

TOC H AFLOAT ON H.M.A.S. MELBOURNE

The Group, soon after its formation, adopted the Ryde Home for Sub-Normal Children. During the last period in the Far East, the Group procured a large number of toys and presented them to the Home. During the present tour of duty in the Far East the Group has had eighteen special desks made. Through the good offices of the Reverend Jimmy Froud of St. John's Church of England Cathedral, Hong Kong, the tables were made by a group of lads at the Mission of the Church of the Holy Carpenter. This is a rehabilitation centre designed to help lads who have been in trouble, or who have not had much opportunity in life, to fit themselves for a useful place in the community. The desks are made of teak and the workmanship is excellent. A donation of £A36. was made towards the work of the Home and to help defray the cost of the timber. Of this amount, £10. was contributed by H.M.A.S. "Melbourne's" Welfare Fund and £26. by members and friends of the Group.

SIDELIGHTS ON HONGKONG

THIS year more than ever Hongkong has been seething with "Fat Choy" (good fortune) charity drives in preparation for the Chinese New Year festivities. It is not easy to find out which groups are enjoying themselves more—the wealthy and influential members of the community gaining face by organising fund-raising activities, or the poor and needy in anticipation of the good fortune to come, if it is only $1 a head.

At the time of this article going to press two newspapers in the Colony had raised $420,000 and $315,000 respectively to help the refugees, the destitute and under-privileged who face the Year of the Dog and the Soil commencing on February 18, with philosophical patience.

Mrs. Li Shu-pui, President of the Hongkong YWCA, said recently that Chinese history is so full of wars, famine, floods, sickness and disaster that the people have become very superstitious, but also very hardworking, long-suffering and religious, according to their Threefold Path. (This Path combines the Buddhist, Taoist and Confucian concepts.)

On the 24th day of the 12th moon (about February 11 on our calendar) preparations start in earnest and the old-fashioned families start with the farewell offering to their household and kitchen gods. These gods who live in a niche and watch the family all the year round, must journey to heaven on the back of a grasshopper or cricket at this time to make a report on their earthly duties to the heavenly deities concerned.

Offerings at the farewell party include sweetmeats, paper money for bribes, lighted candles and joss-sticks.

If the family has an uneasy conscience about its behaviour during the year, stickjaw sweets will be provided to make speech in heaven impossible; a really bad family will add bitter herbs or even poison to the food. Offerings are made in the kitchen and the living-room.

The spring-cleaning of the house came next and must be thorough and for once all boxes must be dragged out from under the bed and every nook and corner thoroughly swept. Then the dusters, tools and broomsticks are hidden away—it is considered the worst possible luck to be hit with a broomstick by many of the Chinese community.

A variety of cakes and dumplings made with glutinous rice-flour and filled with sweet or savoury concoctions, are steamed and put away in the larder. Gifts of fowl, wine and cakes are sent to relatives and friends.

The tailor and the grocer must be paid. All bills should be settled even if valuable possessions are sacrificed. Europeans find that Chinese antiques are cheaper at this season than at any other.

Decorations are chiefly gold inscriptions on red paper signifying a good and long life, prosperity, happiness, plenty of children and good health. Characters describing contentment, fruitful harvests, blessing and good fortune are pasted upon the doorways and walls, also symbols such as the peach tree burdened with blossoms, the old man with the long beard and long staff for longevity and magpies chattering for good news.

Cottages and farm-houses in the rural areas are similarly emblazoned and junks in the harbours and along the waterfronts.

The New Year's Fair in Hongkong is usually held near to the waterfront. This year there will be over 300 stalls on the Island in North Point area, and about 350 on the mainland in Kowloon.

Flowers, shrubs, rock plants and gold fish are sold, in addition to paper decorations, artificial flowers, embroideries, joss sticks, incense, dried and preserved foods. This is a noisy, fragrant and colourful occasion.

Many families go shopping on New Year's Eve to purchase the peach blossoms, hanging bells and sweet-smelling narcissus. Peach tree branches prolific with blossom will fetch as much as HK$3,000 before midnight, but in the early dawn sprays will be lying valueless and unwanted for the scavengers.

On this night all the members of the family gather together except the married daughters who are only accepted by their new families. A widowed or divorced woman estranged from her husband's family cannot return to the home of her parents.

Filial sons working abroad will do their best to be home for the festival and to gather at the round table for the family feast where the charcoal stove placed in the centre provides warmth and cooking facilities. Thin slivers of chicken, pork, shell-fish, vegetables and many delicacies are held by chopsticks in the steaming broth over the charcoal chatty, then placed on the bowl of rice and eaten.

All the members of the family stay up as late as possible, especially the youngest ones are kept awake to welcome the New Year, for it is believed that the longer they stay up, the longer will be the life enjoyed by their elders.

The deafening fire-crackers do a great deal to keep everyone awake. They start at midnight exactly in a crescendo of ever-increasing noisy barrage for as long as the law allows, to welcome in the New Year and to scare away all evil spirits.

Despite lack of sleep, gaily-dressed families are afoot on New Year's Day visiting friends and relations, well-wishing in order of precedence, the poorer members first paying calls to the older and more influential ones. Children and young folk in new clothes and on their best behaviour present offerings and polite obeisances and are rewarded with red paper envelopes containing lucky paper money and coin.

A rest on the Cathedral Hike.

Daughters-in-law traditionally present the elders with silver or pewter cups of sweetened tea containing hard-boiled eggs and lotus seeds as a token of submissive willingness to bear many children.

New brides are supposed to wear their ceremonial robes some with black jackets encrusted with gold or silver braiding and embroidery over even more brilliant crimson skirts, pearl-strewn and covered with intricate and medallionned handwork.

People in mourning never go visiting in case they bring misfortune to their acquaintances and the only doctor welcomed is an obstetrician.

No visits are continued on "Red Mouth" day for this is the day when even good friends are considered to be prone to quarrels, so people stay quietly together in their own homes.

The seventh day of the festival is everyone's birthday. This is the day dedicated to the commemoration of the creation of man. In ancient times condemned and convicted men were released from imprisonment and no killing was permitted.

After this the festivities dwindle and life goes back to the normal daily routine until the Lantern festival on the 15th day of the New Year which is an entirely separate festival.

J. D.

CHILDREN'S CORNER

Charlie, the Cathedral Mouse

WE have had such a fright this month, children, I really feel quite an old mouse with the worry and excitement of it all! It all started with Carl being inquisitive and poking his nose in where he shouldn't.

One Sunday morning he went over to the Cathedral hall to see if he could get some breakfast over there—you see he was being a naughty boy and would not eat his breakfast at home, he was making such a fuss that Charity sent him out of the room, and while he was outside he suddenly remembered that there was a very good breakfast laid out in the Cathedral hall, so over he scampered. When he got there the hall was empty except for the amahs putting the bread and meat on the tables so he skipped about and had a wonderful time with a little nibble here and a little bite there, he told us after that he felt a little guilty that he was having such a good breakfast when he should have said he was sorry and been at home.

Suddenly a whole crowd of people came into the hall so he gave a flying leap off the table he was on and landed on the platform and scuttled away into a corner into some nice soft net material that he found there. His heart was beating so loudly with fright that he could hear anything else—but nothing seemed to happen so he gradually quietened and then crept out to see what was happening. All the people were sitting down having breakfast and as he saw that it would be very difficult to get home past them all he went back into his corner and was soon fast asleep.

When he next woke up he could hear children singing and he knew that Sunday school had started, so he kept quite still and now and then joined in the hymn in his squeaky little voice.

Then Mrs. Temple was talking and he felt the platform shake underneath him and realised that some children were on the platform quite near him, so he kept very still and he was rather frightened and his little heart began to beat rather fast, but he listened to what Mrs. Temple was saying and found he knew the story—the one about Jesus calling His disciples and saying He would make them to be fishers of men;

" . . . . and now", said Mrs. Temple, "Jesus wants us all to be fishers of men, fishers of children. This is Mary, who belongs to the Church and comes to Sunday school, and she has a friend who lives in the same flats who doesn't and Mary prays very hard that she can get her friend to come, and gradually the bright light that Mary sheds by being a friend of Jesus draws her friend (like bright light fishing) towards the church", and here Mrs. Temple shone a torch across to the other little girl who started to move slowly towards Mary,

"until finally she was caught in the net of the Church and Mary was one of Jesus' fishers of men".

Carl was listening so hard to the words that he did not realise that Mrs. Temple had walked over to his corner until with horror he found himself being swished through the air and realised that he was in a net which was put down over the little girl's head! As the net came down Carl fell with a hard bump onto the floor and all the breath was knocked out of his body, mercifully everyone was so busy watching the little girl being caught in the church's net that they didn't see him and he managed painfully to crawl under the covering of the altar, where he fainted.

Meanwhile at home Cyril finished his breakfast and was sent to find Carl. He came back into the dining room "I can't find him anywhere Mother" he said, "I've looked everywhere".

Everyone started hunting for Carl and calling and calling until Ah Ma came running in to say that Ah Che her friend who lived next door had seen him going over to the hall. We all hurtled over there only to find breakfast in progress so we hid at the back and watched all the people eating, then Sunday school until finally everyone had gone and we could run round looking for Carl. We nearly died of fright when we saw him lying still and silent under the altar, but it was not very long before we had him warm again in bed, and though he looked very shaken and sorry for himself he didn't seem to have any bones broken.

When he woke up in bed and saw Charity, he burst into tears, "I'm very very sorry Mummy", he sobbed, but Charity thought he had learned his lesson, so she only hugged him and shed a few thankful tears that he was safe.

Funnily enough it was through this accident that Carl caught his fish because he had to stay in bed for a week and his friend Mark came to visit him every day and as they talked together and Carl told him what had happened Mark went rather pink and muttered, "Well you had an awful fright and bruising and you've been so jolly good about it, I'll be your fish Carl, I've been meaning to tell you I'd come to Sunday school with you for a long while and now I will".

So good things came out of bad and you should have seen Carl's face, children, very black and blue but wreathed in smiles.

Charlie

CHILDREN'S CHURCH

Sunday, March 2nd	*The Cripple at the Pool* Hymn 439 'All creatures of our God and King' Hymn 501 'God be in my head'
Sunday, March 9th	*The Healing of the Centurion's Servant* Hymn 618 'O worship the King' Hymn 97 'Forty days and forty nights'
Sunday, March 16th	*The Stilling of the Storm* The children come into the Cathedral to receive flowers to give to their mothers. Hymn 217 'Jesus calls us o'er the tumult' Hymn 368 'Once in Royal David's city'
Sunday, March 23rd	*St. John the Baptist's Message* Hymn 133 'When I survey the wondrous cross' Hymn 543 'Jesus, meek and gentle'
Sunday, March 30th	*Palm Sunday* The children come into the Cathedral to receive Palm crosses. Hymn 137 'Ride on, ride on' Hymn 131 'There is a green hill far away'

This month we welcome:

Christopher Lock
John Turville
Rebecca Woo
Digby Bulmer
Sandra Murdoch
Ian Cowley
Kerry Johnson
Gillian Arnold

We welcome back from leave:

Ann Arliss
Anthony Hewitt
Dirk Maslen
Ingrid Maslen
Astrid Maslen
Roger Mayor
Graham Green
Angela Green

We also welcome back from leave Mrs. Vaughan Rees who has again come to help with teaching and Mrs. Turner, Mr. & Mrs. Rowland, Mrs. Langley, Mrs. Firth, Mrs. Robinson, Mrs. Maxwell, and Miss Murdock as new teachers, we are extremely grateful to them all for their help.

Miss Hurlbatt and Miss Ainsworth have had to leave us owing to pressure of other things, and we thank them for all they have done.

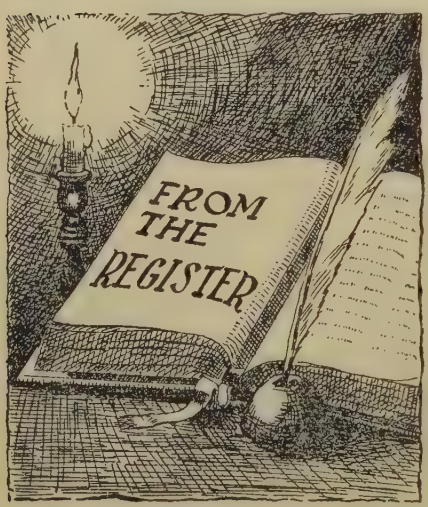
During Lent, instead of the usual Lent savings boxes children will be able to buy 50ct. bricks towards the new church buildings at St. James' Settlement, Wanchai.

CATHEDRAL FLOWER ROTA

March 2nd	Mrs. D. W. B. Baron
	Mrs. D. C. Geddes
March 9th	Mrs. A. S. Hill
March 16th	Mrs. Fung Ping Fan
March 23rd	Mrs. E. W. S. MacGreor
March 30th	*PALM SUNDAY*
April 6th	*EASTER DAY*

THE FLOWER GUILD

We shall be decorating the Cathedral on Saturday, 5th April starting at 9 a.m.—anyone who would like to help, whether they usually do Cathedral flowers or not, will be very welcome. Also any gifts of flowers and if people have greenery in their gardens it is a great help. The colour scheme will be white and yellow.



Holy Baptism

We welcome into the Church:

Jan. 26th	Nicholas Gordon Batty
,, 26th	Sheung Bun Yue
,, 28th	Michael William Jonathan Langley
Feb. 2nd	Catherine Serena Blunden
,, 2nd	Lesley Varennes Kirkwood
,, 9th	Simon Peter Phillips
,, 9th	Graham Peter Slack
,, 9th	Robert Charles Tasker
,, 15th	Collin Jeremy Campbell

Holy Marriage

We congratulate and pray for God's Blessing on:

Jan. 20th	Michael Hugo-Brunt Frances Ann Herbert Clark
,, 28th	Geoffrey Yeh Meou Tsen Helen Wang

Christian Burial

"In sure and certain hope of the Resurrection".

Jan. 14th	Serica Isabella Grimshaw
Feb. 11th	Charles Walter Copeland

ST. JOHN'S CATHEDRAL, HONG KONG

CATHEDRAL SIDESMEN, MARCH, 1958.

2nd March	**2nd Sunday in Lent**	
8.00 a.m.	Mr. J. B. Hart	Mr. E. W. Wilmott
9.00 a.m.	Mr. F. S. Li Dr. E. To	Mr. P. Lynn Mr. T. Chang
11.00 a.m.	Mr. J. L. Marden Mr. C. R. Holmes Mr. W. J. B. Carter Mr. M. B. W. Tristram	Mr. C. R. Reid Mr. G. Arliss Mr. G. S. Coxhead
6.30 p.m.	Mr. G. F. Doggett	Mr. R. Wardley
9th March	**3rd Sunday in Lent**	
8.00 a.m.	Mr. L. B. Stone	Mr. M. Morley-John
9.00 a.m.	Mr. G. Sun Mr. P. F. Fung	Mr. E. Anbudaiyan Mr. F. H. Li
11.00 a.m.	Mr. B. C. Field Mr. L. D. Kilbee Mr. A. Todd Mr. J. A. C. Hurlbatt	Mr. H. Howell Mr. J. B. Kite Lt. Col. T. F. C. Hamilton
6.30 p.m.	Mr. W. Gare	Mr. R. Li
16th March	**4th Sunday in Lent (Mothering Sunday)**	
8.00 a.m.	Mr. J. T. Mallorie	Mr. T. W. Fripp
9.00 a.m.	Mr. W. A. Shea Mr. J. Yuan	Mr. C. E. Wong Mr. J. Li
11.00 a.m.	Mr. V. G. T. Davis Sir John Kinloch Mr. F. C. B. Black Mr. D. Kwok	Mr. T. F. Dillon Prof. J. L. Driver Mr. K. G. Stewart
6.30 p.m.	Mr. G. Sneath	Mr. K. Phillips
23rd March	**Passion Sunday**	
8.00 a.m.	Mr. L. D. Kilbee	Mr. C. Y. Yeap
9.00 a.m.	Mr. F. H. Li Mr. E. Anbuidaiyan	Mr. G. Sun Dr. E. To
11.00 a.m. ... ... (Confirmation Service)	Mr. M. Morley-John Mr. J. B. Hart Lt. Col. H. Owen-Hughes Major G. F. Doggett	Mr. F. H. Kwok Mr. A. S. Hill Mr. I. de Leschery
6.30 p.m.	Mr. R. Colbourne	Mr. P. Howe
30th March	**Palm Sunday**	
8.00 a.m.	Mr. L. B. Stone	Mr. T. W. Fripp
9.00 a.m.	Mr. P. F. Fung Mr. J. Yuan	Mr. C. E. Wong Mr. W. A. Shea
11.00 a.m. ... ... (The Laying up of the H.K. Defence Colours)	Mr. R. W. H. Maynard Mr. E. G. Stewart Mr. E. W. Wilmott Mr. G. C. M. Lupton Mr. M. B. W. Tristram	Mr. G. A. Kemp Mr. V. G. T. Davis Mr. J. A. C. Hurlbatt Mr. B. C. Field Sir John Kinloch
6.30 p.m.	Mr. W. Gare	Mr. R. Li

Services at the Cathedral.

SUNDAYS:

Holy Communion 8 a.m. and 12 noon.
Sung Eucharist 9 a.m.
Mattins and Sermon 11 a.m.
Children's Service 11 a.m. (in Cathedral Hall).
Baptisms 3.30 p.m.
Evensong and Sermon 6.30 p.m.

FIRST SUNDAY IN THE MONTH:

Holy Communion 7.30 p.m.

WEEKDAYS:

Holy Communion on Saints' Days, Feast Days, and Tuesdays at 7.30 a.m.
Mattins at 7.30 a.m. (except Tuesdays).
Evensong at 5.15 p.m.
Holy Communion (in Cantonese) Thursday at 8 a.m.

SUNDAYS AT STANLEY:

Holy Communion in St. Stephen's College Chapel, 8 a.m.

ST. JOHN'S REVIEW

Rev. J. W. Foster,
St. John's Cathedral,
Hong Kong.

Dear Sir,

I enclose an annual subscription to the *St. John's Review* of Twenty-four / Twelve dollars*. Please send the *Review* to the following address†:—

.....

.....

Yours faithfully,

* Cross out whichever is inapplicable. Cheques should be made payable to St. John's Cathedral.
† Please print name and address in Block Capitals.

ST. JOHN'S CATHEDRAL ACTIVITIES

Badminton Club.

Secretary: Mr. L. Brumhead.
Treasurer: Mr. R. Colbourne.
Representative of H.K. Badminton Association: Mr. D. Kwok.
Meetings: Monday and Friday 8.00 p.m.

The Cub Pack.

Akela: Mr. P. F. M. King.
Bagheera: Mr. T. Bozie.
Meetings: Tuesdays at 5.00 to 7.00 p.m.

The Scout Troup.

Acting Group Scoutmaster: The Reverend J. W. Foster.
Scoutmaster: Mr. J. Duthie.
Assistant: Mr. J. Hall.
Meetings: Friday 7.00 to 9.00 p.m.

Sunday Evening Fellowship.

Immediately following Evensong at 7.30 p.m.

The St. John's Singers.

Secretary: Miss Angela Ceach.
Conductor: Mrs. M. M. Sainsbury.
Meetings: Tuesdays 6.30 to 8.00 p.m.

ROYDEN HOUSE

Address:—Dolserau Hall, Dolgelley, North Wales.

Students of every nationality welcomed.

Forms 3, 4, 5, 6.

"Dalton Plan" used.

Principals:—
Mrs. M. M. Thomas (B'd. of Ed. Certif. London).

Mr. E. C. Thomas, B.Sc., Hons., London, F.R.G.S.

Prospectuses may be had from Mrs. M. I. Rudge, Headmistress of Royden House, Junior School, H.K.

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St. John's Cathedral Hong Kong

ON SUNDAYS:

8.00 a.m. Holy Communion.
9.00 a.m. Sung Eucharist.
11.00 a.m. Mattins and Sermon.
12.00 noon. Holy Communion.
3.30 p.m. Holy Baptisms.
6.30 p.m. Evensong and Sermon.

ON WEEKDAYS:

7.30 a.m. Holy Communion on Saints' Days, Feast Days, and Tuesdays.

7.30 a.m. Mattins.

5.15 p.m. Evensong.

March 2. **2nd SUNDAY IN LENT.** **(Broadcast)**

9.00 a.m. Holy Communion. Sermon: The Reverend J. W. Foster.

Mattins. Hymn 372, 'Immortal, invisible, God only wise', Venite chant 105, Psalm 119 verses 1-16 chant 108, Benedicite Ms., Benedictus chant 48, Anthem 'God so loved the world'—*J. Stainer*, Hymn 296 (2nd T.), 'Guide me, O thou great Redeemer', Hymn 193 (T. 86), 'Jesu, lover of my soul'.
Sermon. The Very Reverend The Dean.
Lessons. Ecclesiasticus 4^{11-28}: St. Mark 14^{26-41}.

Evensong. Hymn 325 (1st T.), 'O for a heart to praise my God', Psalm 119 verses 17-32 chant 238, Magnificat chant 196, Nunc Dimittis chant 66, Hymn 92, 'Forty days and forty nights', Hymn 104, 'All ye who seek for sure relief', Hymn 23, 'Glory to Thee, my God, this night'.
Sermon. The Reverend J. W. Foster.
Lessons. Genesis 43 verses 1-15: St. Luke 22 verses 31-53.

March 9. **3rd SUNDAY IN LENT.**

9.00 a.m. Holy Communion. Sermon: The Reverend J. W. Foster.

Mattins. Hymn 191 (2nd T.), Conquering kings their titles take', Venite chant 254, Psalm 119 verses 73-88, chant 240 and 241, Benedicite Ms. Benedictus chant 417, Anthem 'Lord, for thy tender mercies sake'—*Dr. Tye*, Hymn 329 (T. 245 Wareham), 'O thou who camest from above', Hymn 374, 'Stand up, and bless the Lord'.
Sermon. The Very Reverend The Dean.
Lessons. Genesis 33^{1-17}: Ephesians 3^{14-21}.

Evensong. Hymn 291, 'Oft in danger, oft in woe', Psalm 119 v. 89-104 chant 192, Magnificat chant 137, Nunc Dimittis chant 64, Hymn 314, 'As pants the hart for cooling streams', Hymn 317, 'Lord, teach us how to pray aright', Hymn 303, 'Soldiers of Christ, arise'.
Sermon. The Reverend J. W. Foster.
Lessons. Genesis 44 verse 1—45 v. 8: St. Luke 22^{54-end}.

March 16. **4th SUNDAY IN LENT.**

9.00 a.m. Holy Communion. Sermon: The Very Reverend The Dean.

Mattins.	Hymn 314, 'As pants the hart for cooling streams', Venite chant 237, Psalm 119 verses 145-160, Benedicite Ms., Benedictus chant 46, Anthem 'Turn thy face from my sins'—*Thomas Attwood*, Hymn 205, 'Love divine, all loves excelling', Hymn 214, 'There is a green hill far away', Hymn 217, 'All hail the power of Jesus' name'.
Sermon.	The Very Reverend The Dean.
Lessons.	Genesis 35^{1-15}: Philippians 1^{1-11}.
Evensong.	Hymn 260, 'Ye that know that the Lord is gracious', Psalm 39 chant 125, Magnificat chant 144, Nunc Dimittis chant 123, Hymn 245, 'Jesus, where'er thy people meet', Hymn 92, 'Forty days and forty nights', Hymn 311, 'Lead us, heavenly Father, lead us'.
Sermon.	The Reverend J. W. Foster.
Lessons.	Genesis 45^{16}-46^{7}: St. Luke 23^{1-25}.

March 23. **5th SUNDAY IN LENT. PASSION SUNDAY.**

9.00 a.m.	Holy Communion. Sermon: The Very Reverend The Dean.
Mattins.	Hymn 104, 'All ye who seek for sure relief', Venite chant 105, Psalm 22 chant 102 and 103, Benedicite Ms., Benedictus chant 81. *Confirmation.* Preface. The Dean. Sermon. The Bishop. Questions. Hymn 331, 'O Jesus, I have promised'. Confirmation. Hymn 108, 'When I survey the wondrous cross'. Prayers. Hymn 333, 'Take up thy cross, the Saviour said'.
Lessons.	Exodus 2^{23}-3^{20}: St. Matthew 20^{17-28}.
Evensong.	Hymn 107, 'Glory be to Jesus', Psalm 51 chant 138, Magnificat chant 96, Nunc Dimittis chant 184, Hymn 193 (T. 86), 'Jesu, lover of my soul', Hymn 215, 'We sing the praise of him who died', Hymn 304 (1st T.), 'Fight the good fight with all thy might'.
Sermon.	The Right Reverend The Bishop of Maidstone.
Lessons.	Exodus 4^{27}-6^{1}: St. Luke 23^{26-49}.

TUESDAY, March 25. **ANNUNCIATION OF THE BLESSED VIRGIN MARY.**

March 30. **PALM SUNDAY.**

9.00 a.m.	Holy Communion. Sermon: The Very Reverend The Dean.
Mattins.	Hymn 99, Processional: 'Ride on ride on in majesty', Venite chant 151, Psalm 62 chant 152, Te Deum chant 179, Benedictus chant 186, Hymn 584 (T. Ms.), 'O valiant hearts, who to your glory came', Hymn 360, 'O my Saviour, lifted from the earth for me', Hymn 597, 'All glory, laud, and honour', Hymn 336, Recessional: 'Forth in thy name, O Lord, I go'.
Sermon.	The Very Reverend The Dean.
Lessons.	Exodus 11: St. Matthew 21^{1-11}.
Evensong.	Hymn 98, 'All glory, laud, and honour', Psalm 130 chant 258, Magnificat chant 122, Nunc Dimittis chant 304, Hymn 214, 'There is a green hill far away', Hymn 100 (T. 17), 'Lord, through this Holy Week of our Salvation', Hymn 108, 'When I survey the wondrous cross'.
Sermon.	The Reverend J. W. Foster.
Lessons.	Isaiah 52^{13}-53^{end}: St. Luke 20^{9-20}.

F. S. TEMPLE, *Dean.* CECILIA CHENG, B. ED., L.R.A.M., *Organist and Mistress of the Choristers.*

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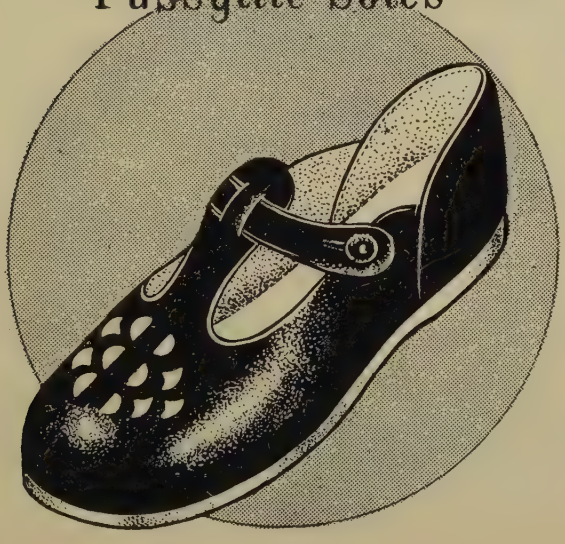

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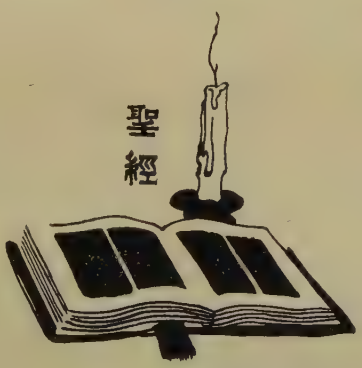

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